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Dunn, Arthur

Plan for establishing industrial good will

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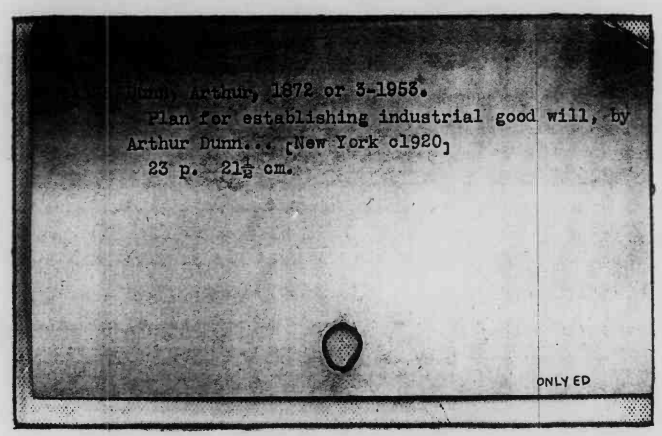

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Plan For Establishing Industrial Good Will

BY ARTHUR DUNN
AUTHOR OF
"SCIENTIFIC SELLING AND ADVERTISING" AND
"THE NEW WORLD--THE STORY OF LABOR UNREST--ITS CAUSE AND CURE"

Copyright, 1920

By ARTHUR DUNN

Of Arthur Dunn & Co., New York City; Business Counsellor, Lawyer. Formerly:—Vice-President, United Cereal Mills, Ltd.; President, Fruited Cereal Company; Director, Peoples Bank of Scranton; Director, Anthracite Trust Company; Director, New River Banking and Trust Company; President, Fidelity Mortgage and Securities Company; Vice-President-Treasurer, Cranberry Fuel Company; Director, New River Company; Director, Black Diamond Silk Company; Director, New River Fuel Company; Chairman, Citizens Committee of Fifty of Scranton, Pa., etc., etc.

*Plan For Establishing Industrial Good-Will and Securing Increased Production

ORGANIZE a "Citizens Committee of Industrial Good Will" (under the auspices of a Manufacturers' Association, a Board of Trade, a Chamber of Commerce, a Rotary Club), composed of about 50 to 100 prominent people from all walks of life, labor, races and religions, which should include Presidents or Representatives of the principal organizations, such as The Rotary Club, Engineers Club, Civic Clubs, Advertising Club, Kiwanis Club, Press Club, Y. M. C. A., Y. M. H. A., K. of C., etc., also representative Labor Leaders, Clergy, Physicians, etc.

PURPOSE

This meeting creating the Committee should define the purpose of the campaign;—to fully and completely solve labor unrest and to secure greater prosperity for all the citizens.

CHAIRMAN

Elect a Chairman who is (a) Prominent, (b) Will do real work.

OFFICERS AND SUB-COMMITTEES

Have Committee meet and organize, including the election of a Chairman, Vice-Chairman, Secretary and Treasurer; also the following Committees: (A) Executive, (B) Campaign, (C) Finance, (D) Speakers, (E) Publicity.

* This plan will be best appreciated if read in connection with "THE NEW WORLD—LABOR UNREST, ITS CAUSE AND CURE." See page 23.

(A) EXECUTIVE COMMITTEE

This Committee will work with and have full charge of all other Committees.

(B) CAMPAIGN COMMITTEE

Will develop (a) A campaign of Education of Elementary Economics and Americanism for the purpose of teaching a few concrete facts to the entire public of the city, so that they become popular sayings—the word of the mouth of everybody; (b) Recommend that the employers of labor furnish a Motive to their employees to produce more—by offering increased compensation for increased production, to be worked out by an internal organization or by the employer merely posting a notice to that effect, or by any other method which the employer is willing to adopt. See "THE NEW WORLD," chapters V and VI.

PERIOD OF CAMPAIGN: May be 90 days.

MEDIUMS: Newspapers, pamphlets, street car cards, bill boards, posters and speakers.

EDUCATION: Will be three-fold, (1) Economics, (2) Americanism, (3) Applied Christianity.

1. ECONOMICS

(a) The Value of Leadership—a gift possessed by only a few, just as the gift of poetry, music, art, literature and public speaking, possessed by but a fraction of one per cent of the total population. Labor does not object to paying Caruso $5,000 per night to sing, or Charlie Chaplin and Douglas Fairbanks a million a year to act—so likewise, they should not object to paying substantial premiums for leaders who show others how to produce more and increase their prosperity. See "THE NEW WORLD," pages 54-55, 76-77.

(b) Prosperity: Is a result of increased production and equitable distribution. See "THE NEW WORLD," pages 44-45-46-47-48.

(c) Profiteering: It is equally profiteering to sell a $6.00 hat for $10.00 as to sell a $6.00 work-day for $10.00. The fact that one is done by capital and the other by labor makes no difference in the principle, but when done by labor, is farther reaching.

(d) Curtailed Production: It is equally reprehensible for either manufacturer or employee to curtail production to maintain an abnormal profit or an abnormal wage.

(e) Wages: Should be a measure of production and not a measure of desire to get something for nothing. An increase in wages without an increase in production is simply a paper profit which benefits no one. We must think in terms of production and not in terms of money. If you are receiving $2.00 to produce a ton of coal and then commence to receive $4.00 for a ton of coal you still have but one ton of coal. "THE NEW WORLD," pages 63-64.

(f) Capital: That without capital there will be no production. Henry George defines capital as that part of wealth used to produce more wealth. There is a great error in the use of the word "Capital" by the mass of people. Capital is that part of wealth in usable condition, which sustains human beings during their reproduction of products in suitable form for human consumption or use. Capital is a form of Property not possessed merely by a few men in Wall Street, but possessed generally by all people. The farmer's capital keeps him alive between planting and harvest. Every

workman has at least sufficient capital to last him from pay day to pay day. See "THE NEW WORLD," pages 57-58.

(g) Property: As old as man, the right of man to have the fruits of his own labor and to select the kinds that especially appeal to his fancy. When the laboring man is ready to put his little home in the common pot then will it be time to talk about the abolishing of private property.

(h) Socialism: We all believe in doing collectively that which we can do better than if done individually; but men must lead in Industry because of their ability to direct and not because of their ability to get votes. When it comes to the dividing up idea, we would not be dividing up money. There is only $56 per capita in the United States and that wouldn't last long. We can't eat money or wear money. No! Dividing up means dividing Products. See "THE NEW WORLD," page 46.

2. Americanism

Your Campaign should include Americanism. See "THE NEW WORLD," chapter IV.

(a) History: It should teach American history; that our forefathers fought to secure individual liberty; that the best way to secure it was by giving everyone the ballot, so that each person should have a voice in making the laws that govern him; that they established universal education so that each person would acquire enough intelligence to be able to use the ballot; that until our Government was founded there was no such thing as one man—one vote; no such thing as universal education.

(b) Ballot: Teach that the ballot is the most sacred thing in man's possession; it is his badge of sovereignty; it is a substitute for the bullet. With it he can select his representative to meet with the representative of every other man and make laws desired by the majority. Teach that talk of revolution by force in this country is a crime against humanity and is simply an effort of a dissatisfied minority to impose their will on the majority. Every dispute that man can invent can be settled, in this country, by the ballot. It may take time; it took prohibition two generations. It took a horrible war to settle slavery because an impatient minority in this country sought to impose its will on the majority. It required the slaughter of seven million men to abolish autocracy, just because most of the people of the world did not have the ballot—one man—one vote.

(c) Individual Liberty: No better method can be devised by man to protect and advance him as an individual. Individual Liberty!—the most glorious possession of a free people! When any minority in this country seeks to substitute the bullet for the ballot—when they seek by force to impose their organized will as a minority upon the majority, they are committing treason against those heroes who gave their treasure and their lives to found this country and those other heroes who have just done the same things to preserve it.

(d) Individual Opportunity: Teach that the glory of America is the ability of the individual to rise from the lowest place in society to the highest—the meanest worker may become President and a wash-woman may become the first lady of the land. It is simply a matter of individual ability.

(e) Strikes: Strikes are immoral. In this age of machinery we are all specialists; each producing one thing but consuming a thousand things. We are interdependent, each upon the other for the very means of maintaining life. No man produces all that he consumes. A few workers must not make the many cold without expecting to starve to death in the process. Strikes are the method of the Hun—the method of Force—they decrease production and keep humanity poor. Curtailing of production by the employer to maintain a profit or the employee to secure an increase in wage, when related to the necessaries of life, should be prohibited by law and adequate machinery should be established to do full justice to all workers in such lines. The strikes as relative to all industry will, in time, be as old-fashioned as the duel. Co-operation—not just getting together as in a society, a club, a union—but from a Latin word "opus" meaning "work"—to really WORK together for big production and to share fairly —that is the solution. See "THE NEW WORLD," page 95.

3. Applied Christianity

There are only two standards: Christian or Pagan.

The horrors of the World War with its aftermath of universal lawlessness unparalleled in all history has convinced many clear thinking industrial leaders that the one solution of our Labor Problem lies in the practical application of Christianity to the conduct of industry. Therefore the Campaign will be pervaded by the principles of practical Christianity and emphasis will be put

upon the application of the "Golden Rule" to the problems arising in industry. The message of the Campaign touching such matters will be strictly non-sectarian in character.

(C) FINANCE COMMITTEE

This Committee should secure from leading merchants and manufacturers of industry a fund from $10,000 to $1,000,000, according to the size of the city, for the purpose of paying for headquarters, campaign manager, campaign secretary and publicity in the newspapers, street cars, bill boards, pamphlets, etc., and also to pay a few professional speakers.

(D) SPEAKER'S COMMITTEE

This Committee will furnish the co-operation of the Pulpit—will arrange that one month be set aside as a Civic Month. During that month a special sermon will be preached on a given Sunday by all priests and clergymen about this Campaign and at all other services, during the month, the Campaign will be mentioned. Professional speakers will be brought in for several mass meetings. Volunteer speakers will be trained and sent to speak before all kinds of organizations, in public places and in stores and factories at suitable hours.

(E) PUBLICITY COMMITTEE

This Committee will furnish all of the subject matter and secure its printing in the newspapers, street cars, bill boards, pamphlets, etc.

FIVE IMPORTANT POINTS

1. The foregoing Campaign should be as intensive as were our Liberty Loan Campaigns and its result will be the solution of the Labor Problem in your City.

2. Afterwards this Campaign should be followed by continuous education, clinching what has been taught. This can be best accomplished within industries by a Factory Paper issued bi-weekly, containing two things:

(1) Local Factory Items, (2) Simple Economics, Americanism and inspirational editorials on Production.

3. We are prepared to furnish and supervise the entire Campaign in detail and also the Factory Paper to be published afterwards.

4. The foregoing Campaign can be adapted for individual factories, stores, etc., whether it is being used in the City or not, by using speakers, posters and pamphlets containing any part or all of the program set forth in "THE NEW WORLD."

5. "THE NEW WORLD," in pamphlet form, can be secured in large quantities at a small price for distribution among your employees.

Matter contained in it which may be foreign to your institution can be omitted and pages related to your industry may be added, making a special edition for your particular business.

SUGGESTIVE ARTICLES ON INDUSTRIAL GOOD WILL

By ARTHUR DUNN

For Use in Newspapers, Posters, Window Cards, Etc.

ECONOMICS	AMERICANISM
1—Good Will	1—Bolshevism vs. Americanism.
2—Industrial Good Will	2—What is Bolshevism?
3—Happiness	3—What is Americanism?
4—Production	4—What is Individual Liberty?
5—Motive	5—Liberty to Work
6—Leadership	6—Liberty to Play
7—Wages	7—Liberty to Pray
8—Dividing up	8—Liberty to Marry
9—Profiteering	9—Liberty to Travel
10—Capital (A & B)	10—Liberty to Vote
11—Profits	11—Opportunity
12—Wealth	12—Education
13—Distribution	13—The Whole and its Parts
	14—Nature and Variety

Economics

1. GOOD WILL

Why not have an era of Good Will? In the recent World War we killed off 7,000,000 people and wounded millions more. Haven't we shed enough blood? Why continue all of these disputes and fighting? Would not it be a little restful if we could just get together and be happy, peaceful and kindly one towards the other? What is it all about anyway?

Why should not we establish in the City of ——— Good Will in industry? Why should not the men who

work in the offices and the men who work in the mills be good friends? Why should men who are drawing salaries for making trouble succeed in stirring up strife between the men whose very success in life depends upon each other?

"Peace on Earth Good Will Towards Men"—Why wait until Christmas time to talk about it? Why not have it now?

This is a series of talks which will appear daily for the purpose of interesting not only employers and employees, but every person in ————; how to bring about Industrial Good Will in this community and make this city not only one of the most beautiful but one of the most profitable to live in.

2. INDUSTRIAL GOOD WILL

Yesterday we talked about Good Will. Today, we will talk about Industrial Good Will—good will between employer and employee, between superintendent and foreman, between all the workers one with the other. We call it co-operation and co-operation comes from the Latin word "opus" which means "work" co-opus-work together. That is very different from "getting together." Men get together in clubs, societies, lodges and unions, at dances, at political rallies, but *working* together is very different from *getting* together.

If we are to have Industrial Good Will, we must work together. All the things that we use are produced by brains and muscle working together, some times in the same individual, sometimes more of one in one individual and sometimes more of the other in another individual. It is understood when individuals use their brains and

brawn together that the best results are obtained. Working together! Can't we agree on a fair basis and then go to it happily and gladly instead of with scowls and hate. We are not here a great while. Just a few years and we are gone. Why not pull together, work together, be happy together while we can.

3. HAPPINESS

The President of one of the largest banks in the East told me that the solution of labor unrest lay in one word and that word was "Happiness," that the employer was not sufficiently mindful in the past of the happiness of his employee—that he must be in the future.

I asked him what he meant by "Happiness." He replied, "A comfortable shelter, nourishing food, sufficient and good looking clothing, education and entertainment for the workman and his family." I replied, "You are talking about results—can the employer by a wave of his hand wish all these things on his employee?"

There are 23,000,000 families in the United States, and 18,000,000 homes. How are you going to get 5,000,000 more homes? If everyone is to have sufficient shelter to make him happy, there must be 5,000,000 more. There are 23,000,000 families and 7,000,000 automobiles—to make each family happy, it should have an automobile. How are you going to get 16,000,000 more automobiles? There is just one way to get these things we haven't got, and that is to *make* them. This means hard work of brains and muscle of millions of people, who are in turn supported by the hard work of the brains and muscle of millions of other people providing them with food, shelter, clothing, education, entertainment, while they

are building the 5,000,000 new homes and the 16,000,000 new automobiles.

Happiness is to a large degree a matter of prosperity —prosperity is a matter of production.

4. PRODUCTION

We use a thousand things—pins, needles, shoes, stockings, furniture, homes, food, automobiles, moving pictures, etc., etc. How do we get them? They all come as a result of hard work—work by brains and work by brawn. They are all the result of human energy, directed by intelligence. The more intelligence behind the energy, the more quickly and efficiently are things produced.

A man sits all day at a bench and makes a pair of shoes. Another man comes along and shows him how by using his machine he can make 50 pairs of shoes in the same length of time as one. One man has used his brains, the other has used his brawn. Brains have made brawn more productive, as two men working together have produced 50 pairs of shoes where each working separately would have produced only two. Each has a certain value to the other. If we can agree on this value and work together, production can be increased so rapidly that every man, woman and child in Americe can have everything he ought to have and almost everything he wishes to have.

Indeed it is estimated that if the workmen in the Allied Governments would increase their production 15%, their entire war debts of $150,000,000,000 would be paid in the next four years.

Clothing has gone up because the men making it are producing 60% of what they did a short time ago. Instead of making more clothing, they are making less clothes in the same length of time.

If we would be prosperous, we must produce.

5. MOTIVE

Behind every act is a motive. Sometimes it is selfish, sometimes it is generous, sometimes, it is mixed. We help others because we are generous—we help ourselves because we are selfish. Sometimes we help others because we are both generous and selfish. Someone solicits an advertisement for a church paper. We wish to advertise because it is a good thing and just as we are about to refuse, we remember it may be a benefit to our business and give the ad. Our motive was 90% generous and 10% selfish, but behind every act is a motive.

The executives of this country, if they wish their workers to increase production, must provide them with a motive. I live in a town where the street car conductors know everybody in town. They are always polite and courteous. They never pass a corner without looking down the streets and stopping for a prospective passenger. They never miss a fare. Their motive is generous, comes from their good will, because they know everybody and everybody likes them. If every street car conductor in the United States would do the same thing, there would be enough extra nickels going into the treasuries of the street car companies to avoid the necessity of increasing fares. Street car conductors would do this, if they were provided with a motive,—if they were told that the street cars must produce so many fares a day in order that they might earn their

wages, and of all over that they would get a share. They would have a motive in getting in all of the passengers possible. Street cars would be clean and well ventilated. Street car conductors would be polite and courteous, and street car riding would become popular.

The same is true in every line. If you wish your workers to produce more, give them a share in their increase in production over the present standard, and you will thus provide them with a motive.

6. LEADERSHIP

The solution of labor unrest is a matter of leadership. Either the employers are going to lead or the Socialistic writers and orators are going to lead.

Should people lead because of their ability to get votes and make speeches, or because of their ability to show others how to produce?

Leadership is a gift possessed only by a few. The gifts of poetry, music, art, singing, acting, literature, public speaking, law, journalism, teaching, governing (known as the professions) are possessed by only slightly over one percent of our total population. This includes several hundred thousand school teachers and government employees, and all people not engaged in producing and distributing.

So likewise is Leadership in industry a gift.

We do not object to paying Caruso $5,000 a night to sing or Charlie Chaplin or Douglas Fairbanks $1,000,000 a year to act. Likewise, we must not object to paying substantial premiums to leaders who show us how to produce more and increase our prosperity.

There is of course, such a thing as paying too much and yet the price of industrial Leadership is a small charge when divided up among us all.

The most conspicuous example of the collection of a large reward for Leadership is that of John D. Rockefeller. It is estimated that he has collected a fortune of a Billion Dollars for himself in the past forty years. Divided among One Hundred Million people this would be Ten Dollars each per person or Twenty-Five Cents per annum each for the forty years.

While we do not advocate any such accumulation by any one individual, yet it could be easily demonstrated that the saving in the production and distribution of oil and its bi-products has been for our total population much more than Twenty-Five Cents per annum per person for a period of forty years.

We must have leadership in industry. We must make it attractive for men to develop leadership and they in their turn must be fair in their charge for leadership.

7. WAGES

For many years the working man has been striking for higher wages. Do higher wages increase the prosperity of the working man? The working man is much better off today than he was 40 years ago, but is not that due to the improvements in production from the invention of machinery rather than to higher wages?

If $1.00 represents the wage for producing a ton of coal and the wage is increased to $2, are we any better off? There is only $56 for every person in the U. S. if it were all divided up. We do not eat money, we do not wear money, we do not sleep money. Money is

simply a measure, like a year or a pound. It measures something else we must have, in terms of money. A day's work would represent producing so many tons of coal, and if we produce no more coal for $2 than for $1 we are no better off. We simply must print more pieces of paper to pay ourselves with. We have what is known as a paper profit.

Everytime we strike, we cease producing things and we become that much poorer; why not the next time we want to strike, instead of striking for higher wages or shorter hours, we strike for our share of our increased production—send a committee to your employer, and say "We wish to earn more not get more. We are producing so many units a day in your mine or factory. If we increase this without any further expense to you, we want you to divide up with us. Isn't that fair?" Would not your employer listen kindly to such a demand? Just try it.

8. DIVIDING-UP

Socialists advocate dividing up everything equally in this world. There were 21,000,000 families in 1916 in the U. S. and the earning power up to that time was $44,000,000,000 of products measured in terms of dollars. This really means so many millions of bushels of wheat, corn, rye, barley, so many hundreds of thousands of tons of coal, so many feet of boards, so many new homes, etc., etc. If we could divide all of these products up so that each one had exactly the same amount, there would only be $2,000 of products for each family. This is not really enough for any family.

Are all those workmen who are earning more than $2,000 willing to come down so that those who are getting less than $2,000 may come up to $2,000? Are you

willing to do it, Mr. Motorman, Engineer, Conductor, Paper Hanger, Carpenter? If you are not willing, then can you expect a man who is earning still more to be willing, and how would you divide all these products equally.

There are 800,000 player-pianos and many millions of families. How would you divide these 800,000 piano-players? There are in the city of Baltimore 200,000 families. There are about 10,000 homes more beautiful than the others. How are you going to divide these beautiful homes among 200,000 families in Baltimore. There are 23,000,000 families in the United States and 7,000,000 automobiles. How are you going to divide 7,000,000 automboiles among 23,000,000 families? If you take from those who have them and give them to those who have not, there would still be 16,000,000 short. No, these fomenters of discontent who are teaching us how to divide things up try to make each person think that he would get the good things that somebody else has. When we have produced sufficient so that there is enough for *all*, there will be some sense in talking about dividing up. Until then, prosperity is a matter of production.

9. PROFITEERING

This means forcing the consumer to pay an abnormal, unusual profit for the things which he is accustomed to use. A man who sells a $5 hat for $8 is a profiteer. A man who sells a $5 pair of shoes for $8 is a profiteer, but how about a man who sells $5 worth of labor for $8. Is he not a profiteer too? Is there any difference between doing $5 worth of work and getting $8 for it and selling $5 worth of goods and getting $8 for them?

Everything we use is a result of labor, intelligently directed and production rises and falls with the skill and efficiency of labor. The increased cost of living is due largely to a decrease in production and the decrease in production is 90% a decrease in the efficiency and skill of labor. It is wrong for the capitalist to profiteer, it is wrong for the merchant to profiteer, but it is worse for labor to profiteer, for it is so far reaching. Behind everything is labor, and the labor profiteers all become poor because less things are made and there is less to be divided around.

10. CAPITAL (a)

What is capital anyway? People think it is something possessed by a few men in Wall Street, by the banks in their own cities. Everyone has capital and everyone is a capitalist. The farmer plants his crops in the Spring, but they are not harvested until Fall. In the meantime, he must live—he must have food to eat and clothes to wear. He must have saved this out of his past labor or someone else must have to loan it to him out of their past labor. Otherwise, he would starve while waiting from sowing to reaping.

The workman must live from one pay day to another. That which he lives on is capital. It may be his own savings or the savings of someone else given him in the form of credit—trusting him until the next pay day. Capital is widely distributed throughout all society. Every person has some capital and every person is a capitalist.

CAPITAL (b)

Without capital all mankind would perish, for it takes many months and often many years to produce raw materials; and to that may be added the time it takes to manufacture raw materials into products fit for use by human beings; and to that must be added the time it takes to distribute these products.

Unless mankind produces more products than he consumes he would have no surplus to live on during the time required to renew the production of food, to make new clothes to take the place of those which wear out, to repair his shelter and provide additional shelter for the increased population—in fact it takes time to make everything that man uses, and during that time he must live on the surplus of things previously made. This surplus is Capital.

Also man must make buildings to work in and tools and machinery to work with. These too are Capital. Outside of a man's family Capital is the most sacred thing in his possession. One of the gravest crimes is to diminish the supply of Capital. Capital may not be fairly distributed, but that is no reason for destroying it.

Every man should create some surplus. Even the squirrels have sense enough to do that. They accumulate a supply of nuts in the fall to last them through the winter. The nuts are the squirrels' Capital and they fully appreciate the value of their Capital.

One can actually USE only about so much Capital. You can only wear one pair of shoes at a time, one pair of stockings at a time, one suit of clothes at a time, sleep in one house at a time, in one bed at a time. You can only occupy one seat at one theatre at a time. No matter how much Capital any one man controls, he can actually USE but little more than the average man.

Americanism

1. BOLSHEVISM OR AMERICANISM, WHICH?

There is in the United States a well defined revolutionary party compactly organized and supplied with plenty of money, determined to overthrow our Government by force. Their method is to pull off one strike after another, and if the strike is unsuccessful, they are better pleased, because they figure by their unsuccessful strikes, to increase discontent. Every strike is succeeded by an increase in cost of living. The organized workman gets the benefit of the increased wages and is able to meet the increased cost of living, but the unorganized workman gets no increase and is rapidly reaching the breaking point. The leaders of the Bolsheviki realize this and work to this end. The strikes which fail bring discontent to the unorganized workman. Every psychologist knows that when discontent is bred too long the human mind reaches the breaking point. The leaders of the Bolsheviki know this too, and their whole effort is to incite industrial strife to the breaking point. They do not hope to win at any one time or through any one strike—they know that as certain as the sun rises that if they keep discontent up long enough, men will break out in revolution. They will do anything which promises to take them away from discontent.

Americanism provides a peaceful, orderly method of changing things—of righting wrongs, of correcting inequalities. Do you wish riot, revolution and bloodshed, the way of Bolshevism or do you wish to do it by a peaceful American way? Which do you prefer, the bullet or the ballot?

The series on Americanism is in course of preparation. The foregoing illustrates the clear, concise, brief method of presentation to be applied to the subjects announced and others which may be discussed.

The New World

LABOR UNREST—ITS CAUSE AND CURE

What do you know about Bolshevism anyway? Can you do anything except abuse it? Can you tell WHY American Institutions—Social, Industrial and Political—are superior to Bolshevism? Can you give REAL reasons for these things?

If you are interested in (1) increasing your business and (2) increasing the wages of your employes, and (3) decreasing your cost to consumers, read "The New World." It will not only show how to do these things, but it contains the complete answer to Bolshevism.

A LETTER FROM A LABOR TROUBLE EXPERT

"I have just read your book, 'The New World,' and am so enthusiastic about it that I hasten to send you my congratulations. 'The Story of Labor Unrest, Its Cause and Cure,' is a subject of vital interest to every man who employs labor. I feel strongly that you have discovered the very heart of the problem, and that you have offered a common sense cure.

"The labor crisis has inspired many students of economics to write books telling manufacturers how to solve their labor problems. Most of them succeed in telling what's wrong, but they fail to offer a practical cure. I feel that your book is of real value in that it does tell exactly what remedies must be applied to bring industrial peace in your reader's establishments. To the man who is up against labor problems, and who wants to know what to do about it, I say read 'The New World.'

"I am mailing about a hundred copies of the book to my industrial clients, and I expect them to profit greatly from its teachings.

"(Signed) R. C. SCHINDLER."

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